

LXXIII.

MEMOIRS

OF

LITERATURE.

MONDAY, August 6. 1711.

I.

THE SAURUS THEOLOGICUS,
*or, a Compleat System of Divinity: Summ'd
 up in brief Notes upon select Places of the
 Old and New Testament. Wherein the Sa-
 cred Text is reduced under proper Heads,
 explain'd and illustrated with the Opinions
 and Authorities of the Ancient Fathers,
 Councils, &c. By WILLIAM BEVE-
 RIDGE, D. D. late Lord Bishop of S. A-
 saph. London: Printed by Geo. James,
 for Rich. Smith, in Exeter-Exchange in
 the Strand. MDCCXI. in 8vo. Vol. III.
 Pagg. 424. Vol. IV. Pagg. 400. besides
 the Indexes.*

THESE Two last Volumes of the *Theological Treas-
 ure* are like the Two first, of which I gave an
 Account in the XXXIst Sheet of these *Memoirs*.
 The whole Work contains so many Hints and Observa-
 tions upon a great Number of Texts, and so many Di-
 visions and Subdivisions, that a Divine may easily make
 a good Sermon with such a Help. Three Things,
 among others, are necessary to make an Excellent
 Preacher: A profound Study of the Holy Scripture;
 a great Skill in Morals; and a great Knowledge of
 Men. The Holy Scripture, well understood, affords a
 Thousand admirable Thoughts: It is an inexhaustible
 Source of solid and useful Reflexions; and a Passage out
 of the Sacred Writings, well chosen and fitly applied,
 never fails to produce a very good Effect. It appears from
 the printed Sermons of the *Roman Catholic Preachers in
 France*, that they have studied Human Nature, and made
 a great Progress in Morals; but they frequently mistake
 the true Sense of the Scripture, and make a wrong Ap-
 plication of several Texts. To give but one Instance
 of it: Can any thing be more improper than this Ob-
 servation of a Famous Bishop of that Country, which I
 have read in one of his Sermons?—God, says that Prelate,
*hears the Saints out of Love and Affection for them; but he
 hears his Son out of Respect for him: Exauditus est pro sua
 cverentia.* The Bishop finding in the *Vulgar Bible*

the Words *pro sua reverentia* added to *exauditus est*, in-
 ferr'd from thence, that God the Father hears his Son Je-
 sus Christ out of Respect and Veneration for him; and gives
 it as the true Sense of the Apostle. The Protestant
 Preachers are generally more careful to get a true Know-
 ledge of the Holy Scripture. Any one who peruses this
Theological Treasure, will easily perceive that the late Bi-
 shop of St. Asaph applied himself in a particular manner
 to that Study; and 'tis well known that he was an Ex-
 cellent Textuary.

There is in the IVth Volume of this Work a *Latin Ser-
 mon* preach'd by the Bishop before the Convocation,
 which he concludes with these Words. * *Let God arise,
 and let his Enemies be scattered. May God daily increase and
 prosper our Church, and hinder the Gates of Rome and Ge-
 neva, and of Hell from prevailing against her.* &c. I think,
 there are now but few Divines who believe that the
 Clergy of Geneva are Enemies to Episcopacy, and the
 Ceremonies of the Church of England. The late Mr. T.
 Professor of Divinity at Geneva, a Learned and Grave
 Man, and one of the most Venerable Divines that I ever
 saw, had a great Respect for the Church of England,
 and told me with his usual Ingenuity, * * *I am so far
 from being prejudic'd against Episcopacy, that if I was in
 England, and had a Bishoprick offered me, I would not re-
 fuse it.*

Our Illustrious Prelate observes, that the Song of Solo-
 mon is a *Spiritual Song*, inspired by the Holy Ghost, and pen'd
 by Solomon, to be sung, as it were, at the *Esponsals* and
Nuptials of a Soul to Christ, &c. and that the Church de-
 scribes Christ from head to foot, intimating that every thing
 about him is lovely and amiable, &c. *Grotius* * * * is one of
 those Interpreters, who believe that this Book is a Dia-
 logue between Solomon and his Royal Consort; but he
 commends those pious Souls, that put an Evangelical
 Sense upon it. The Jewish Writers say, "The Book of
 Canticles was wrote in Solomon's Youth; the Proverbs,
 when he was of riper Years; the Ecclesiastes, when he

* *Exurgat itaque Deus, & dissipentur inimici ejus,
 Pax sit Ecclesie nostrae, vel potius suae, magis magisque
 indies stabilietur, floreatque. Pax sit, ut nec Romae, nec
 Genevae, nec ipse inferorum portae adversus eam unquam
 praevalcant, &c.*

* * *I must observe that that Excellent Man spoke all this
 while with great Zeal in favour of Episcopacy.*

* * * *Preface to his Annotations upon the Song of So-
 lomon.*

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was

" was old, and repented of the Sins he had been drawn into by the Snares of Women, who had made this admirable Person as great an Example of Folly, as he had been before of Wisdom. Whence the common Saying of theirs: *Men compose Songs, when they are young; Parables, when they are grown to be perfect Men; and Discourses of the Vanity of Things, when they are old* *". If the Observations of the Rabbins were generally as judicious as this, their Works would be more valuable than they are.

II.

JAC. PERIZONII Origines Babyloicae & Aegyptiacae Tomis II. Quorum prior Babyloica, & Turris in terra Sinear exstructa, ac Dispersionis hominum ex ea, rationem ac historiam continet. Lugduni Batavorum, apud Johannem Vander Linden, Juniorem. M DCC XI.

That is, *THE ANTIQUITIES of Babylon and Egypt, by JAMES PERIZONIUS in Two Volumes. Vol. I. containing an Account of the Antiquities of Babylon, and the History of the Tower raised in the Land of Shinar, and of the Dispersion of Men occasion'd by it. Leyden. 1711. in 8vo. Pagg. 376.*

M. Perizonius has collected into one Volume several Dissertations concerning the Antiquities of Babylon, which he publish'd many Years ago. He has added to them several new Observations, and is not ashamed to own that he is now of another Opinion in some Things relating to this Subject. That Learned Man is very sensible of the Uncertainty of the most Ancient Histories. Those Histories were generally built upon fabulous Accounts and uncertain Traditions. The most considerable Exploits of great Men, or of a whole Nation, were at first transmitted to Posterity in Songs, which occasion'd the fabulous History of the Greeks. Every body knows that the Ancients themselves distinguish three Sorts of Time; the *obscure* or *unknown* Time, that preceded the Use of those Songs; the *fabulous* Time, known only by those Songs; and the *historical* Time, which began when Men had more certain Monuments, and when Care was taken to write down Annals. This Historical Time begins in the East with the Kingdom of Persia; in Greece with the *Olympiads*, or rather with the Return of the *Heracidae* into *Peloponnesus*; and in Italy with the building of *Rome*, or the raking of that City by the *Gauls*. The late Mr. *Dodwell* made several judicious Observations concerning the Uncertainty of the most Ancient Greek Genealogies and Histories, in his Dissertation *De aetate Phalaridis* *.

The Difficulty of clearing the Chronology of the Ancient Times has not discouraged M. Perizonius. He endeavours to distinguish those Things that are Certain or only Probable, from those that are Fabulous or Uncertain. Such a Design is laudable and useful; and I wish the Nature of the Subject could allow me to give a very particular Account of his learned Performance.

M. Perizonius having shewn, that Babylon was founded in the Days of *Phaleg*, as we read in *Genesis*, in the beginning of the Second Century after the Deluge, and

that *Nimrod* was the first King of it, undertakes to prove, that the Number of Years, during which Astronomical Observations had been made at Babylon, to the time of *Alexander the Great*, as *Callisthenes* observed, agrees with the Scripture. In the next place, the Author shews the Vanity of the *Chaldeans* in ascribing to themselves a prodigious Antiquity; which gives him occasion to explain a Passage of *Pliny* and *Tatian*. Afterwards he enquires into the Cause and the Beginning of the *Babylonian* Epoch of Astronomical Observations; and shews why it is not more ancient than the Reign of *Nabonassar*.

Sir *John Marsham* maintains, that there is no mention made of the City, or Kingdom of Babylon, either in the Holy Scripture or in profane Authors, before the Reign of *Nabonassar*. M. Perizonius undertakes to prove the contrary against that Learned Man. He makes several Observations relating to this Head; and affirms that *Nimrod* lived at *Babel* or *Babylon*, and was King of that City even after the Dispersion. According to profane Writers Babylon was founded by *Semiramis*, or *Belus*. Sir *John Marsham* rejects their Testimony, and ascribes the Foundation of that City to the *Egyptians*. Our Author answers the Reasons alledged by that English Writer to prove this Assertion, and then proceeds to examine a Passage of the Prophet *Isaiah*, Ch. III. v. 13. whereby Sir *John Marsham* pretends to shew that Babylon was not more ancient than the Time of *Nabonassar*. The Sense which that Learned Man puts upon that Passage, appears so unreasonable to M. Perizonius, that he makes this Reflexion upon it. *Quid alii de tali interpretatione sentiant, nescio. Certe ego ferme crediderim, Virum Doctissimum eam commentum, non quod vere ita sentiret, sed ut paradoxam plane & falsissimam sententiam, a Scriptura S. prout semper & communiter est exposita, ac veteris historiae consensu, recedentem, ex ea tamen ipsa Scriptura, qualicunque modo, specie, aut animo, tueretur.* The Readers will be apt to think, that Sir *John Marsham* does not deserve such a severe Reflexion. The Explication of the Passage in *Isaiah* is attended with some Observations, wherein M. Perizonius is willing to believe that Babylon was embellish'd or enlarged by *Semiramis*. As for the ancient *Belus* of Babylon, mention'd by Heathen Authors, he takes him to be the same with *Nimrod*, mention'd by *Moses*, and confirms his Opinion by a remarkable Passage of *Alexander Polyhistor*, quoted by *Eusebius Praepar. Evang.* IX. 18. That Passage deserves to be inserted here. It imports, that the *Giants*, who inhabited the Country of Babylon, were kill'd by the Gods for their Impiety; and that *Belus*, the only one who escaped, dwelt in Babylon, and built a Tower, where he lived, that was call'd *Belus* from the Name of the Builder.

The remaining part of this Book may be look'd upon as a Critical Commentary upon the Nine first Verses of the XIth Chapter of *Genesis*, which contain a short Account of the Building of the Tower of *Babel*, and of the Dispersion of Men. M. Perizonius maintains, that all Men living were then gathered in the Land of *Shinar*, and formed but one Nation. He confutes those, who affirm the contrary; and makes some other Observations. He shews that the History of the Tower of *Babel*, &c. ought to be literally understood; and proves it from the Words and Scope of *Moses*, and from Matter of Fact.

M. *Vitringa*, Professor in the University of *Franker*, pretends in his *Observationes Sacrae*, that the Language of those, who undertook to build the Tower of *Babel*, was not really confounded; and explains the Words of *Moses* in another Sense. The Sacred Writer says, that the whole Earth was OF ONE LANGUAGE and OF ONE SPEECH: Which M. *Vitringa* understands, as if *Moses* had meant that all Men were of the same Mind, and that there was a perfect Agreement among them. And therefore when *Moses* adds, that God said, *Let us go down, and there confound their Language, that they may not understand one another's Speech*; that Learned Man explains those Words thus, *Let us sow Discord among them, that they may no longer act in concert, and live in a good Union.* I shall observe that M. *Vitringa* is not the first Author of this Interpretation: I have read it in a Book of the Learned Bishop *Ward* against Mr. *Hobbes*. The Passage may be seen in the Margin *. M. Perizonius

* Dr. *Simon Patrick*, late Bishop of *Ely*, Preface to his Paraphrase on the *Proverbs*, N°. X. London, 1697.

** Sect. 10. & Sect. 11. pag. 24, 25. London, 1704.

* Nolo illud exagitare, ubi asserit (*Hobbes*) voces a Deo datas, ad turrim *Babel* in desuetudinem abiisse: Quamquam

nius does very well confute that new Explication, and plainly shews that the Words of the Sacred Text ought to be understood in the Sense commonly put upon them.

Interpreters don't agree about the Sense of this Passage: *And they said, Go to, let us build us a City and a Tower, whose Top may reach into Heaven; and let us make us a Name, lest we be scattered abroad upon the face of the whole Earth.* The greatest Difficulty lies in these Words, *let us make us a Name*; for it does not appear that they have any Coherence with the following Words, *lest we be scattered abroad upon the face of the whole Earth.* Some say; the Inhabitants of the Land of *Shinar* grew so impious, as to rise up against God, and undertook to build a Tower of a prodigious height to attack him in Heaven. Others will have it, that Pride and Vanity moved them to raise that Tower, that they might perpetuate their Memory for ever. The Jewish Paraphrasts have an odd Imagination about it: They pretend that the Hebrew word *Sēm* signifies here an Idol, and not a Name, and paraphrase the whole Passage thus: "Let us build a Tower, and set an Idol on the Top of it, with a Sword in its Hand, and let it appear, as it were, fighting for us". M. Perizonius rejects all those Explications, and several others, and then proposes his own. He believes that Tower was built for a present Use, and that therefore the Hebrew word *Sēm* ought not to be rendred *Nomen*, a Name, but *Signum*, Monumentum, Indicum, a Sign, a Monument, a Mark, to be seen at a great Distance, that Men wandering up and down with their Flocks should not lose themselves, but return to their Habitations. 'Tis true the word *Sēm* is never to be found in that Sense; but the Author makes several Grammatical Observations to shew that it had likewise that Signification, and consequently may be so understood in the Passage abovemention'd. Those Observations are worth Reading: I shall only take notice of one. M. Perizonius derives the Greek word *Σῆμα*, which signifies a Sign, from the Hebrew *Sēm*; from whence he infers that the latter had also the same Signification. He observes that *Tostatus* explains the whole Passage in the same Manner. I shall set down the Words of that excellent Commentator in the Margin *, being persuaded that the Readers will not be displeased to find them here.

Our Author, in order to confirm his Explication, makes several Observations upon the Country of *Babylon*, the Time when Men pitch'd upon it to be the Place of their Abode, and their Way of Living. The Land of *Shinar* was a flat Country, of a large Extent: Men, in those ancient Times, were only taken up with the Care of their Flocks, and afraid of Wild Beasts: And therefore

quam ego illud nulla eum ratione evincere posse existimem, mihiq; credibile sit laborum illam confusionem, de qua loquitur Scriptura, ad animorum potius discordiam, quam ad linguarum discrepantiam, esse referendam. Bishop Ward, In Thomæ Hobbii Philosophiam Exercitatio Epistolica. Pag. 28. Oxon. 1656.

* In litera Hebraica est, (Ne dispergamur): Intelligebant enim, quod Turris esset tantæ altitudinis, quæ cœlum videbatur tangere, quasi ubique terrarum, vel saltem in magna parte, videri posset: Et eam grossissimam & amplissimam fecerunt, scilicet, quod, quando aliquis vellet recedere ex aliqua causa à civitate illa, ubicunque esset, videret illam Turrim, & sciret postea redire ad civitatem: Quod non contingeret, si non esset illa Turris sic altissime posita, quia cum nondum essent itinera, per quæ Homines scirent ire & redire, indigebant aliquo alto signo, ut venirent, ne perderentur abeuntes, & dispergerentur per totum Orbem; Et istam intentionem tangit aliquatim Aben Ezra. Nec credo, quod sit aliqua verior ista, & ita concordans verbis textus & reſæ rationi. Sed tenendo literam Hebraicam, dicendum necessariò, quod homines intendebant simul manere omnes non longè ab illa turri, & ideo volebant eam facere talem, ut ubique eam videre possent, & non errarent, sed redire scirent ad locum, & tunc Celebrare Nomen esset, facere Rem, ubique vel ex quocunque loco cognoscibilem.

M. Perizonius says upon the last Words of that Spanish Bishop, Hoc verò quid est aliud quam Facere Signum undique & ubique conspicuum?

they wanted a Tower, a Sign, or a Monument, to keep together, and avoid a Dispersion. If it be objected, that according to this Explication, the Building of the Tower of *Babel* was an innocent thing; the Author owns it, and shews what has given Occasion to believe that it was a great Crime. However, those Men were not altogether innocent: Their Sin consisted in resolving to live together against the Will of God, and to prevent being dispersed over the Face of the Earth. M. Perizonius adds, That the Confusion of their Language was not a Punishment, but a Means which God made use of to force them to divide themselves into several Bodies, and to inhabit several Parts of the Earth. That Confusion was only for a time, and not perpetual. Men continued to speak the same Language after their Dispersion; but in Process of Time their Language was very much corrupted, and at last divided into many others.

III.

LETTRES de M. FLECHIER
Evêque de Nîmes, sur divers Sujets.
A Paris, chez Etienne Ganeau, rue
Saint Jacques vis-à-vis la Fontaine Saint
Severin, aux Armes de Dombes: Et
Jacques Estienne, rue Saint Jacques, au
coin de la rue de la Parcheminerie, à
la Vertu. MDCCXI.

That is, *The Letters of M. FLECHIER,*
late Bishop of Nîmes, upon several Sub-
jects. Paris, 1711. in 120. pagg. 328.

TWO Encomiums upon Bishop *Flecher*, pronounced in the French Academy by the Archbishop of *Alby*, and the Abbot *Mongin*, have been prefixed to his Letters. They are both very Glorious to the Memory of that Prelate, who was an Excellent Orator, and a Great Master of the French Language. "As long as the Writings of the Age of *Lewis the Great*, says the Abbot *Mongin*, shall be admir'd for the Elegance of the Style, the Beauty of the Expression, the Justness of Thoughts, the Variety of Turns, the Pomp and Magnificence of Images, the Richness and Importance of the Matter; it will be acknowledged, that the Illustrious *Flecher* was in a manner the Father and Inventor of them; That he was the first who introduc'd a Bright and Noble Eloquence into the Pulpit; who taught the Graces how to speak the Language of Piety and Religion; who made the Muses Christian; who instructed them to proclaim the Virtues of the Saints, and to sing the Glory of Martyrs; who, if I may say so, took away the Caduceus from a dumb Idol, and put it into the Hands of Truth.

The French Language has been very much improved within these Sixty Years; and if *Turnebus* had liv'd in our Days, he would not have been so fond of the Latin Tongue, as to say, that it was impossible to compose any Excellent Work in French. That Author, tho' a Frenchman, used to say, That the French Language was too mean to be susceptible of any Noble Invention, and only proper for domestick Affairs *. *Lewis Nogarola* ** was still more prejudiced against the Italian Tongue; for he maintain'd, That all Gentlemen in Italy, which was his Native Country, should speak no other Language but Latin, and that the Italian should be left to the Vulgar. A Portu-

* *Pasquier's Letters*, Letter II. of the First Book, Lyons, 1597.

** In a Letter concerning the Greek Writers of Italy, reprinted among the *Opuscula Mythologica*, &c. collected by Dr. Gale.

guaze Writer (*Gaspar Varreius* *) is very diverting upon the same Subject. That Author dedicated a Book to Cardinal Marc Antony Amulius. He appears very angry with the Italians in his Epistle Dedicatory, because they took great care to cultivate their own Language, which is only a Corruption of the Latin, and were not ashamed to spend a great deal of Time in Polishing and Perfecting the Italian Tongue, instead of using their utmost Endeavours to restore among them the Elegance of the Latin. He wonders the Italians should be so fond of their Language, as to translate Greek and Latin Authors; *Idque* (says he) *contentione tanta atque diligentia, ut nullus jam ferè sit vel Græcus vel Latinus Author, qui in hanc Linguæ Latinæ fecem conversus non reperitur.* He adds, That one might bear with it, if the Italians had any Poets, Orators and Historians, that could be compared with the Ancients. But 'tis far otherwise. What are the Works, says he, of *Petrarch* and *Boccaccio*, who are look'd upon as the Restorers of the Italian Tongue? The former, a Priest of Jesus Christ, has left us a vast Number of Amorous Verses in the Praise of an Obscure Woman, who was neither *Semiramis*, nor *Artemisia*, nor *Zenobia*. That's his *Iliad*, or his *Æneid*. The latter, in his Divine *Decameron*, as it is call'd, entertains the Reader with mere Trifles and Old Women's Tales, destitute of all Learning, and rather calculated for the ignorant Vulgar, and lewd Women, than for Learned and Virtuous Persons. Lastly, the Author is afraid this ill Taste will bring again into Italy the Ignorance that prevailed in the time of the Goths. He adds, That if other Nations, in Imitation of the Italians, should neglect the Latin Tongue, and make it their chief Business to polish their own Language, Greek and Latin would quickly be lost with the Arts and Sciences.

Those Authors were apprehensive, that too great an Application to the modern Languages would be prejudicial to Learning: And indeed it may be said, that ever since the French made it their Business to cultivate and improve their Language, France has not been so Learned as it was before. I am far from blaming those, who endeavour to write and speak politely; but I think, Learning is much more advantageous to a Nation, than the Purity and Elegance of the Style. Learning is an Excellent Antidote against Superstition, Bigotry, and Persecution. The Politeness of the French increased with that of their Language; and yet, (who would believe it?) France never was more Barbarous than when it was most Polite, as it appear'd from the Persecution of the French Protestants. In point of Religion, no Mercy can be expected from a powerful and bigotted Clergy, tho' never so polite.

To return to the Book, which makes the Subject of this Article: The Letters ** of Bishop Flechier are a perfect Model of Politeness. His Speech to the Duke of Burgundy and the Duke of Berry, when those Two Princes came to Nismes, is an Excellent Piece of Oratory: It has been inserted among the Bishop's Letters. Here follow some Passages out of those Letters.

* Censura in quendam Autorem, qui sub falsa Inscriptione Berosi Chaldaei circumfertur, Gaspare Varreio Autore. That Piece has been reprinted in the Bibliotheca Patrum, Tom. 2. pag. 529. & seq. Lyons, 1677. I make use of that Edition.

** They are most of them Letters of Civility and Compliment.

LEIPSICK.

A Description of the Circles of the Empire, and of the Imperial Cities, has been publish'd here in several Tables, containing an Account of the Origin, and the present State of each particular Circle.

Sciagraphia decem Circulorum S. Imperii Romani, ut Civitatum liberarum Imperii, in qua concisè exactèque Circulorum & Civitatum ortus, progressus statusque modernus delineatur, & observationibus non ubique obviis ex Jure publico & priva-

" Since you desire to know the History of our Cross, (the Cross of St. Gervasi,) I am willing to satisfy your Curiosity. A Shepherd of Provence, going now and then thro' our Diocese about his Trade, observed in the Parish of St. Gervastus, two Leagues from Nismes, a little Hill, which he look'd upon as a proper Place to set up a Cross, and to make amends for the Indignities offered to the Cross in those Places where the Fanaticks had prevailed. He communicated his Design to me; and I approved it. The Cross was made, blessed, and set up: People resorted to it in Crowds from the neighbouring Parishes; and I can't tell how a sudden Devotion came to be raised in that Place, and to spread itself on all Sides. It appear'd that there was something Extraordinary in it: Sick People desired to be carried thither: Many were eased; and some believed they were recover'd. Wise and credible Persons certify it: The Report of it goes into the Neighbouring Provinces, and from thence into others. There is continually a great Concourse of People in that Place. . . What is true and edifying, and what I look upon as the true Miracle, is the Zeal, Veneration, Silence and Order observable among such a Multitude, that come from different Countries. Six or seven thousand People have been seen in one Day at that Cross. Hitherto I have not decided the Matter, being contented to prevent some Abuses, and to commend Piety". Lett. CXXI. dated from Nismes in August 1706.

" Devotion daily increases. Our Ladies having been retired for Three or Four Days, went to St. Gervasi, where they received the Communion. That Procession was very edifying, and the finest that has been seen at the Cross. There were about Fifteen hundred Women of all Conditions, whom I saw go by, Two and Two, upon their return, each of them holding a Wax-Taper in their Hands, and singing the Litanies or Hymns of the Cross, next to the Priests placed at some Intervals, looking downwards in a very moving manner". Lett. CLI. dated April 23. 1707.

" That unhappy Battel, (the Battel of Ramelies won by the Duke of Marlborough,) and its dismal Consequences, occasion'd a general Consternation among us. No body durst write or enquire after News. The French Vigor and Confidence were no longer to be seen. The Duke of Vendome comes to retrieve the Glory of the Nation, to revive their Emulation, and enable them to get new Victories. I have great Hopes from the Army he is to command; but I cannot forbear being concern'd for that, which he has left, tho' the Prince who is to succeed him, be never so Wise and Valiant. That Young Scipio * is not sufficiently acquainted with the Stratagems of Annibal **. Lett. CXXIV.

" Our States go on: A free Gift of three Millions: Two Millions of Capitation granted to the King: Abundance of Offices newly created, and of Impositions, which must be bought off or born; and Mint-Bills over and above. We must assist the King: The Misery is very great. Peace! Peace!" Lett. CLXXXII.

* The Duke of Orleans.

** Prince Eugene.

to illustratur, ut aequè in Theoria ac Praxi eorum constitutionem, directionem, & jura, tam in se quam Imperii ratione, distincta quadam idea recolere, accuratam de illis notitiam habere, & occurrentes alias satis vexatas quaestiones, mediocri judicio, ex correctâ Membrorum distinctione miro compendio, absque otiosa dissentientium lectione, ex ipsis rerum argumentis scrutari & discutere possimus.

M. Plashner, Doctor of Civil Law, and Syndic of the City of Goslar, is the Author of this Description of the Circles of the Empire: It is the most exact and the most instructive that ever was publish'd.

LONDON: Printed by J. Roberts: And Sold by A. Baldwin, near the Oxford-Arms in Warwick-Lane. (Price 2 d.)